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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, professor of Philosophy and Religion in Earlham College.

III. The Guidance of the Spirit

Deepening prayer leads inevitably to the commitment of the self to God, the unwithholding offer of all that one has or is, the total surrender of one's entire being. This is the only suitable response, admittedly an inadequate one but the best possible, to the love and self-offering of God to us.

> "When I survey the wondrous cross
> On which the prince of glory died,
> My richest gain I count but loss
> And pour contempt on all my pride . . . .
>
> Were the whole realm of nature mine
> That were an offering far too small.
> Love so amazing, so divine,
> Demands my soul, my life, my all!"

The all-important matter here is the control of our wills. We use the word 'will' to indicate the gathering together of the various parts of our personalities into a single direction by which we move forward to *do* something. Will is personality going intentionally into action; it is the decisive part of our being. When you say, "I will do it!", you do not mean that probably a certain thing is apt to happen in the future; you mean that you are bound and determined that it shall happen. Unless circumstances over which you have no control intervene, it does!

The natural thing is to seek an increasingly powerful development of our willing capacity, to become independent and decisive. The self-made man is the idol of many. Even those who are followers rather than leaders like to have their wills respected, and continue to follow only those who are putting into effect what the followers desire. It is generally recognized that strength of character, whether in those who are in the forefront or in those who come after, is a vitally necessary part of the growth of personality. Yet what we now must recognize is that we must undergo a complete reversal of this self-will, if we are to move further into prayer and truth. In the light of God's example of his own repudiation of self-will through the death of his son on a criminal's cross, we can but cry, "Have thine own way, Lord, have thine own way. Thou art the potter, I am the clay. Mould me and make me after thy will, while I am waiting, yielded and still."

We want to do what we think is right. We so want to have the strength to do that! But in honesty we must acknowledge that that is just what we cannot seek any longer. We have struggled with this long enough to know either that we shall continually fall hopelessly short of attaining such strength, or we shall develop so much of it that we shall become complacent, critical of others, congratulating ourselves upon our mastery of our fate and castigating them for their lack of it.

No, the strength of will is not ours, never *ours*, to do what is right. Not a possession, it is a gift of love to the grateful heart; it is the grace sufficient to our every need. We may not be supposed to exceed Jesus in goodness. His was the prayer which defines the prayer for guidance: "Not my will, but thine be done."

When we can pray that prayer—and we cannot help it if we are to move on in spiritual life—we are asking not for strength alone, but for guidance itself. We are acknowledging the inadequacy of our own unaided perspective in coming to decisions, and trying to be one with that will which is the only one capable of envisioning all the factors in our situation and pointing to the fruitful direction to follow. We are realizing that our human sense of direction is liable to many errors, and submitting ourselves to a Director who does not labor under our handicaps. We may not be able to see the path ahead with any certainty, but we can follow the lead of one who knows the way.

On the wall of my study is a hand-printed quotation which, I have been told, has meant much to troubled people who have lost the way. As they sit and read it, its message reaches them and speaks to their condition. Some readers of this magazine will remember that I have quoted it before in these pages, recalling that it was used by the King of England one bleak New Year's Eve during the worst of the war.

"I said to a man who stood at the gate of the year, 'Give me a light, that I may tread safely into the unknown.' He answered, 'Go out into the dark and put thine hand into the hand of God. That shall be to thee better than a light and safer than a known way.' "

To those who are fearful about the surrender of wilfulness, dreading that if they are not in command of their lives they cannot chart a course into the unknown with which the future faces each of us, it cannot be said too persuasively that we are never alone in the dark. We have a companion spirit, invisible but most real, who never deserts us and is with us always, even to the end of the world. We are not restricted to our wise thoughts, whose wisdom can be so foolish in the end, and bold ways, along which we strangely *lose* our way—*we have a guide*. A person, a spirit, is at hand to help, who can see in the dark and whose courage is all the boldness we need if we but follow him without hesitation.

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Editorials For This Hour

Multiforms of Hatred

LIVING is not easy. Making quick and high claims for one's own righteousness is not possible when he sees clearly and penetratingly the lurking temptations, the subtle attitudes that move in and out of his spirit.

Hatred, for instance, is not easily isolated and identified like a culture of disease germs. It isn't just *one* thing, in one guise. For instance, one may try seriously to love some person while holding the ideas of that person in disdain, if not in contempt. Can he, day after day, effect such a dissociation of the person and his ideas. It is not easy to appraise the thinking without appraising the thinker. Something within one keeps saying, "Why should he not know better than to hold such opinions?" It becomes a simple way to elevate one's self by lowering an estimate of one's neighbor.

Yet, there are bad ideas and worse ideas, good ones and better ones and it is our duty to think, to distinguish, to discriminate and to choose between the good and the better, by the best light that we have. In the present state of world affairs we make judgments on communism, both in its ideas and in the practice of a communist government. We see a clear case of communist aggression. We assess guilt. We know the basic fault of totalitarianism in taking moral responsibility from the individual and placing autonomy in the state. We know the exaggerated propaganda of communism. Though we know that "Capitalist" countries are not free from a degree of that ideology and practice we none-the-less would not be willing to exchange systems. Knowing this, should we say it?

Can we see all of this, recognize it for what it is and does, and yet not hate communists? That is the necessity placed upon us—to find the truth, whether in communism or capitalism, acknowledge it and yet not hate.

Keep the Citadel of Your Soul

IS there a sense in which we should be spiritually "armed"? If Friends use military terms as figures of speech they generally use them sparingly. The terms never fully fit into spiritual concepts, but they sometimes are subject to a use that partly transforms the figure itself. Such is the word, "citadel." To maintain a "citadel" of the soul is to keep it spiritually fortified—not easily conquered.

Our lives are touched and, in some measure, shaped by every influence, every daily contact. Business and social life pushes and pulls upon us in such a way as to topple us from the deep center on which our inner lives rest—unless we are on guard. To meet these influences with our best selves, to live creatively, we need daily, and sometimes momentarily, to retreat into worship, to our divine center.

Creative living follows that rhythm—moving inward for renewal and a sense of integrity and moving outward creatively. Always we need the "hard core" and the "creative edge." Only this movement of self-creativeness, accepted in humility, can make us both firm and responsive.

Disarm—Down to What?

DESPITE the present conflict in Korea we commend Senator McMahon of Connecticut for his proposal of universal "disarmament down to rifles." Not so far "down" in their proposals are those who advocate elimination of atomic weapons. They, too, merit strong support. After all, if disarmament is ever accomplished it will be down to—something!

Down to what? Can we "inch" our way toward disarmament? The value of every such proposal may not be in the possibility of its acceptance, but in the continual stirring of thought which it brings. Basically, the real issue is not the *deadliness* of weapons, but *weapons* themselves. There is the principle. If so, where does disarmament end? The total range of weapons goes back of rifles to clubs and stones—in fact, back to words, attitudes and to the human soul. How are we disarmed—unless it be in a regenerate heart!

Kingdom Without Boundaries

DESPITE the limitations to freedom of movement and the restrictions imposed by a hundred nations and governments there lurks in the mind of every thinking man that, under God, he is a citizen of the world—that he belongs to a kingdom without boundaries, credentials and passports. Clearly, our physical world cannot yet be run upon such a basis, but the Christian frame of reference stands always as a corrective to our imperfections. Under *one God* there can be but *one kingdom.* It is a kingdom of spirit, but, being of spirit, it must also become a geographic reality.

The course by which spirit takes on this incarnation requires a conscious and multiple response. Its central strength lies in the hearts of those who realize the demands of the "kingdom of heaven" and live in its fellowship, where war cannot break their love for one another and where pestilence quickens their sense of responsibility to less fortunate members of the fellowship.

This silent, spiritual conquest is, in some respects, like a holy war (dare we use that word?) in which the leaven of love conquers its opposition. It is the great disarmament of carnal men and spiritual rearmament of new citizens in a kingdom without boundaries!

The Dignity of Love

QUARRELING is bad manners and it gives rise to various kinds of unseemly behavior. Conversely peaceful living has grace and dignity. Such living rises from the granite foundations of understanding—and love is three parts understanding. Hatred is a delusion often born of ignorance and can be dispelled only by truth known and accepted. Love, therefore, in practice, is compounded of knowledge, sympathy and affection. Such is intelligent loving and such is the royal law of which James wrote.

Paul in his canticle of love, has this singing line, "doth not behave itself unseemly." He then depicts a life that is regal in its bearing. It is on the royal highway—the way of poise and power. On it the redeemed man and the redeemed society can walk with becoming grace. Whether persons or groups are on this way is not known chiefly by their *defense of it* but by their *practice on it.*

E. T. E.

After Korea, What?

By Kirby Page

The writer of this timely statement is a well known traveler, lecturer, and writer in the cause of peace making. The address of Kirby Page is Box 247, La Habra, California.

That communist aggression can be stopped with military power is a widely accepted idea. The action of the United Nations in calling for armed Sanctions against the Government of North Korea met with acclaim in many lands. The assumption prevails generally that there can be no turning back until South Korea is freed from the invaders. In the meantime, what is likely to happen? Let me express some convictions and indulge in some prophecies.

1. Communist defiance of the "Cease Fire!" order of the United Nations provides additional evidence that Soviet leaders will not moderate their policy as a result of external military threat. Instead of backing down, they are being tough and intransigent. They will not become more conciliatory and cooperative as the fighting becomes heavier.

2. It appears probable that Soviet Russia will continue to support the communist forces of North Korea to the utmost. We must therefore anticipate furious battles in Korea between armed forces of United States and Soviet Russia.

3. Communist aggression in other tense areas is likely to become more extreme, in Berlin, Indo-China, Formosa, Iran, Iraq, Jugoslavia.

4. War fever will continue to rise in the United States and in other lands. Military control of Government will become more extreme. Neither side will feel that it can show weakness or make a conciliatory appeal. The suggestion that there is an alternative to military action will be denounced as appeasement.

5. The fighting in Korea may go against us and our armed forces may be driven back to Japan, Okinawa, and the Philippines. In that event, War passions in the United States would mount to the point of explosion.

6. The conviction will deepen and become more widespread that atomic bombs must be used against Soviet cities, strategic bases, and massed ground troops.

7. On the other hand, the communist armies may be driven from Korea deep into the Soviet Union. Military victory, however, will not bring peace. Even if we win the Korean war, Soviet leaders will increase the tempo of their revolutionary activities in many lands and will speed up preparedness for atomic, hydrogen, and bacterial warfare. Everywhere on earth fear will be deeper, hatred more extreme, nerves more taut, and humanity will face warlike situation after warlike situation.

8. Soviet Russia may now possess the hydrogen bomb or may be ready in the near future to use it. The confession of Klaus Fuchs revealed the fact that as far back as 1945 secret information of the utmost importance concerning the atomic bomb and the hydrogen bomb was passed on to Soviet agents. In the intervening five years they may have produced a hydrogen bomb.

9. If the nations continue to place their trust in military action, the third world war may soon sweep across the earth. If we continue to go the military way, our most realistic hope will be postponement from year to year of the obliterating world war. The military way is the way of suicide.

10. Surely it is not the will of God that we continue to travel this way. This is not the way of the Prince of Peace; this is not the way of the cross. All this is rebellion against God carried to the degree of madness.

11. The wisdom of man is not adequate for this crisis. Nothing less than "the foolishness" of God can save us. Only the God and Father of our Lord Jesus Christ can lead the nations into the ways of mutual penitence, mutual concern, mutual good will, mutual cooperation, and mutual trust. Even God cannot deliver us until we turn to him in confession, in commitment, in obedience, and in faith. Through the power of intercession, God may be able to reach the leaders of the nations and win them to the ways of peace. Confessing our own sins as citizens, and confessing the sins of our Government, let us give ourselves resolutely to intercession for our leaders and for those of Soviet Russia.

12. Let us pray especially that speedily the nations may assemble in world conference, through the United Nations, for the purpose of negotiating a universal treaty of disarmament and economic cooperation, and the exploration of other avenues to peace. At the moment, this appears to be only an unreal hope, but that which is impossible for men, may be possible for God. Therefore, pray without ceasing!

THE LEVELS OF PRAYER

(Continued from page 230)

If we keep this constantly in mind and heart, we need not fall into the deep danger of this level of prayer life. For those who have earnestly sought to have their wills transformed and transfused by God's will, it is possible to slip into a smug acceptance of the thought that their search has been wholly successful and they now contain the divine purpose within their own understandings. They receive guidance very specifically and exactly both for themselves and for others. They know what God wants! But if one is conscious of the continuous need for outside help, realizing that the Holy Spirit is *known* within but never *enclosed* within, one will surely be humble concerning one's own grasp of divine guidance and profoundly respectful of the guidance which another may sense that he is receiving. God has given us one another partly because no one of us can get a completely clear channel to God's will, so that the discerning of his will is no solitary affair, but a mutual venture of the worshiping fellowship.

Korea—A Quasi War

By Devere Allen

Devere Allen is an experienced world traveler and interpreter of world affairs. He is now director of World-over Press, a far-reaching news agency.

The Korean Conflict offers some things that may be hoped for, and one that can't. No early, easy end to the fighting can be expected; it bids fair to be a long, grim business, even if the military struggle is contained within Korean boundaries. There is a chance, however, that the United Nations may emerge with new prestige and power for peace. That fortunate outcome depends upon two factors. Can the U.N. seize its present opportunity and vigorously develop its internal mechanisms? Can the countries arrayed against North Korea outbid Communism as sincere champions of the Asiatic common man?

Early Writers on international law sometimes referred to a condition they called "quasi war." The expression fits Korea. What is going on there is a shadowy but definite transition from traditional warfare to genuine police power, still hanging somewhere in between. The main characteristic of war is its punishment of the innocent to restrain the guilty; police action apprehends the guilty first. And when police acts widen out to take in half a nation, the line between them and war is decidedly thin.

In a Measure, just the same, the armed action to drive back the North Korean invaders is akin to that of a true international police. Had it not been for Russian sabotage, the U.N. might have had a real police force before this, with a contingent stationed in South Korea to protect it as a U.N. ward. Russia's charge that the Security Council had no legal right to act in her voluntary absence will not hold up, for there are precedents to show that her own delegates to the U.N. have not regarded deliberate absence as identical with a formal veto. If the U.N. should be able to have its own flag carried by national forces acting under its authorization, as it is trying to arrange, its legal case under Article 42 of the Charter would be very strong.

But More must be done than merely to prove legality in the present instance. The United Nations should not throw Russia and its satellites out, as some people are suggesting. Yet, while Russian delegates prefer to boycott proceedings, the U. N. should go straight ahead and develop all the useful agencies, not excluding a permanent international police force, which the presence of the Russians has hitherto kept weak. In short, the U.N. should be made into a really workable instrument, letting the Russians decide whether they want to stay out or return under the new conditions.

Another Great Step involved in the Korean struggle involves nearly all of Asia. It will impose on the American, British, French and other peoples a combination of restraint and constructive imagination. Can they meet such a test? Their poise in the Korean crisis is a hopeful portent. What they must do is this: keep from going jingoistic and provocative in their new vigorous military action; and rapidly transform traditional policies toward Asia so that the non-Communist forces, rather than the agents of Moscow, stand out unmistakably as defenders of the people's welfare.

On That Score, it must be admitted that the West is not off to a very good start. Does anybody in his senses suppose that the Emperor Bao Dai, whom we and the French are backing in Indo-China, is regarded anywhere in Asia as a champion of the masses hungering for national freedom and a better life? Must we cling to the hope, as our best bet, that we may eventually do in Indo-China what we did belatedly in Greece—support a liberal, democratic regime after years of backing reaction solely because it was hostile to Communism? Time in Asia will not allow such dilatory tactics, now that we have the lion by the tail. President Truman's step in implying that eventually Formosa may be set entirely free, may have scant legal basis; but it did help to show the Asian peoples, that Chiang is no answer to Chinese Communism. For the West, it isn't easy to reverse a century-old imperialism all at once, but it has got to be done, and fast.

Not Much Good can be accomplished, perhaps, by chewing over the errors made in Korea before the crisis came. But it is worth noting that military reasons for the initial collapse of South Korea forces were secondary. Many South Koreans just did not feel inspired to risk their necks for the kind of government they had lived under since the liberation from Japan. Syngman Rhee was voted down in the recent elections, but managed to hold his popularity barely enough to remain as president. His police chief, trained by the Nazis, tortured not only Communists (hardly a way to cure them of their warped faith), but liberals who were critical of the regime. Rhee condemned this, but his Home Minister openly defended torture methods. American occupation officials did not like the police state, but were far from alert enough in eradicating it.

It Is a Time for widespread propaganda to convince the Asiatic peoples that Communism is not the way to freedom. A minority is educated enough to sway the illiterate masses, and must be reached. But propaganda will be useless unless based on principle. In short, we must not only say it incessantly, but believe it and act on it incessantly. Even a military victory in Korea may react badly against the West, since Western power is already feared, unless every opportunity is taken to show that Western governments and peoples are on the side of liberation and well-being. This is the task, this the real victory, this the urgent challenge.

A LOVED VOICE ACROSS THE YEARS

The following is from a symposium published Tenth Month 5, 1911, preparatory to Five Years Meeting, 1912. The following excerpts come from the contribution made by the late Carolena M. Wood.

In the busy lives we all lead we find scant time to get to know and love each other, and once in five years is none too often for us to leave our daily tasks and prepare by some days of fellowship for the better 'team work' which will make our efforts more effective.

"From all our differing needs and experiences as Yearly Meetings we may bring some contribution to our common knowledge, and as all listen patiently and love abundantly, we shall find the strong unity in our diversities and gain added power from our fellowship. This is the first and best result to be desired by our coming Five Years Meeting.

"Who then shall be sent as members of this body? Preeminently men and women of *vision,* of love, and of constructive purpose.

"If we have any instructions for our delegates, may it be to avoid controversy, however tempting! It is so easy to think we shall prove things by words. Men have tried it so often, believing that thereby right may prevail. Jesus Christ proves things by love. Let us follow Him."

In Germany, the bailing wire on our bundles of relief clothing is often made into knitting needles.

On Nebraska Plains

By Lloyd Hinshaw and Harold Tollefson

First View—By Harold N. Tollefson

Fourteen hours out of Chicago, and one hundred and twenty-two miles west of Omaha lies the frontier town of Lone Tree, known to Friends today as Central City, Nebraska. It was my privilege to arrive there in advance of Yearly Meeting and have time to adjust to the wide open spaces and midwestern atmosphere. As guest of Ora and Golda Carrell and other Friends, I saw the cattle ranches, irrigation systems, and acres of land under cultivation. The monument replacing the Lone Tree on the bank of the Platte River was a silent witness to the courage and fortitude of the pioneers of a hundred years ago. This watering place was a mecca for covered wagons and a refuge from bands of roving Indians. Life and death were close neighbors, and the sparse countryside was not friendly to newcomers. Travelers looked eagerly for "the tree," lone sentinel of refreshment and rest.

As my guide, Earl McHargue, took me from place to place, he stressed the fact that water was always near the surface, making irrigation a simple and continuous process. How different life would have been, had the '49ers known of the reservoirs of water beneath their feet! Parched earth, suffering cattle, destitute farmers—and life-giving water available, but unknown.

Nebraska Central College had invited me to give the baccalaureate address on Sunday evening, June 4. Under a sense of divine guidance the message, "Keeping Faith with all Men," was based on the text, "Isaac digged again the wells of water which they had digged in the days of his father Abraham" Genesis 26:18. The message centered on the thought that each generation should make available to the succeeding generation the "living waters" of truth received from the past, and from the re-digging we have done. I was not aware of Nebraska's hidden reservoirs until the following day, and the full significance of the message was borne in upon me. How essential it is that we be sensitive to the voice of the Spirit and obedient to his leadings.

The similarity of Yearly Meeting procedures was helpful to a visiting Friend, and the variations added to his appreciation of Friends of the western areas. Certain "stalwarts" of the Yearly Meeting gave strength and benediction to the sessions as they served and shared in the meetings. Caspar Hanson of Gary, South Dakota—forty years in attendance; Martin Williamson with thirty years of ministry at Vale, South Dakota, together with Ora and Golda Carrell, Milo Crosbie, Herbert and Vivian Watson, and Ava Maris indicate some of this strength. The Mesners, Mendenhalls, and Platt families are also sharing their gifts with the Yearly Meeting work.

The eager and enthusiastic young ministry gave a sense of on-going and concern. Among them we found new friends in Lloyd Hinshaw, Floyd States, Dean Ogilvie and Roscoe Townsend. There should be a fellowship of prayer across the Continent for those who are accepting the responsibility of the leadership being relinquished by those who have carried the burden in the heat of their day. As an observer and concerned Friend I could feel the sense of mission in these young Friends, and covet for them a deepening consciousness of the guidance of the Holy Spirit that they may grow in wisdom and stature and in favor with God and man.

The business was "as usual," but not routine. New Meetings were reported and increased life in some Meetings indicated. Budgets were achieved and working goals set. The united work of the Five Years Meeting was endorsed and a goal of $2,500 accepted as the 1950 objective. Two concerns were presented and were accepted following long discussions, and with a sense of unity: (1) Colorado Friends invited the Yearly Meeting to convene at Pueblo, Colorado, in 1951. Distance is a vital factor in Nebraska Yearly Meeting and such a change may increase attendance at the sessions. About one hundred and twenty-five persons registered at the sessions this year. (2) The Missions Committee expressed a desire to work among the Indians — to have its "own mission field." A small committee had explored the matter for a year with a definite field in mind. The representative body reviewed its findings and recommended that a Home Missions Committee be appointed to consider the *advisability* of work among the Navajos. This work is not to be undertaken unless funds are given for that purpose so that it will not detract from the support given to our united work under the American Friends Board of Missions.

Lowell Roberts, of Friends University and a friend from New England days, gave a series of messages on Philippians, and other messages in his inimitable manner, out of his years of teaching. I was privileged to bring one evening message and speak to the business as it related to the *Advance* and our united service.

There was a real spirit of understanding and unity, though Friends were not always united on concerns. It was a verification of the Friendly manner of conducting business, within the limited knowledge and understanding of such procedure on the part of younger leaders. There is no alternative to a careful study of Friends' history, discipline and writings if we are to justify our belief that God will make known his will as we yield to his leadings, corporately as well as individually.

* * * *

In the Sessions—By Lloyd Hinshaw

Nebraska Yearly Meeting met in its forty-third annual assembly at Nebraska Central College, Central City, Nebraska, June 7-10, with delegates present from Nebraska, Colorado, and South Dakota. On June 6 the Annual Ministers and Workers Conference was held at the Friends' meetinghouse in Central City. The theme was "Friends' Belief." Lowell Roberts, head of the Biblical Department at Friends University of Wichita, was the devotional speaker. The inspiring thoughts of "A Theology that Controls," "A Confidence which Sustains," and "An Aspiration which Stimulates" were based upon the Philippian letter.

Officers chosen were presiding clerk, Dale V. Benton, Springbank Quarter; recording clerk, Vivian S. Watson, Platte Valley Quarter; reading clerk, Roscoe Townsend, Pueblo Quarter; announcing clerk, Richard H. Brown, Pueblo Quarter; treasurer, Katherine Honold, Penn Quarter; general superintendent, T. Clio Brown of Colorado Springs.

A period of silence and prayer was observed at the information of the death of Leslie Schaffer. Friends expressed their appreciation for his life and their sympathy for his family.

The messages of visiting Friends given during the sessions were a source of inspiration. Harold N. Tollefson, director of Friends Advance, spoke of his deep concern for the Friends Advance and urged that Friends be united in this effort for a deeper understanding of spiritual life in Christ. Roy Clampitt of the Des Moines Regional Office of the American Friends Service Committee urged Friends to be concerned with what God can do through us. He gave a summary of the Detroit Conference on Peace and War and also described the recent reorganization of the American Friends Service Committee. Norman Young of Kokomo, Indiana, and Lawrence Peery of Rich-

mond, Indiana, spoke of their concerns which were a challenge to Friends.

George B. Robinson, secretary of the Temperance League of Nebraska, very capably presented the need for a united effort among all religious groups in combating the evil forces of liquor. The Yearly Meeting approved the giving of its full support to this worthy program.

The theme of the annual banquet of the United Society of Friends Women held on Friday evening was "Christ, the Great Physician." The guest speaker was Norman Young, who drew very effectively two word pictures. The first portrayed Dr. A. A. Bond's concern for the medical work in Kenya Colony, Africa. The second depicted a meeting of the members of the American Friends Board of Missions in Richmond, Indiana, who were struggling to stretch the budget so that the mission field in Africa might have funds for vital needs. Both pictures exemplified the deep, sincere consecration of the missionaries on the field and of those who labor at home to support them. The program concluded with the installation service for the newly elected officers. Each officer was presented with a flower which symbolized a different virtue. Ava C. Maris is to be the president for the ensuing year.

The Young Friends were in charge of the service on Friday night. The speaker of the evening, Lowell Roberts, brought a very challenging message to the young people by urging them to give their lives to Christ. The ministry of Lawrence Peery to the young people was appreciated. Roberta Allen was re-nominated as president. Lloyd Hinshaw was chosen as the pastor counselor.

Yearly Meeting will be one week later next year, and the place of meeting will be at the Pueblo Friends meetinghouse.

WHY I DON'T GO TO THE MOVIES

1. I was made to go too often when I was young.

2. No one ever speaks to me when I go.

3. When I go, they always ask for money.

4. The manager never called to ask me why I had not been there lately.

5. The people there do not live up to what they show in their films.

6. The music is very poor.

7. I was ill for six weeks and no one from there ever came to see me.

Taken from *The Marion Friend*

REFLECTIONS FROM LONDON

These reflections are from George H. Gorman, our correspondent in London, and a member of London Yearly Meeting. His releases will appear in nearly every issue hereafter under the above title.

Hardly had I dispatched my notes about London Yearly Meeting, with their reference to the issue of the message of good will, when the news came through of the grave situation in Korea. I have been asked to give some impression of the reaction of British Friends to these events.

What follows is a personal account arising from conversations with individual Friends. Undoubtedly Friends here are perplexed by the turn of events, and there is strong disappointment that so soon after the end of World War II open warfare has broken out again. There is deep sympathy for those who are called to suffer once again the horrors of conflict and a desire to enter livingly into the agony of the common people of the countries involved.

Against this background of anxiety and concern it is clear that here in England Friends are as convinced as ever that the way of war is contrary to the way of Christ and would desire to re-affirm their conviction that the methods of armed force will not establish true and lasting peace. Many see in the actions in Korea a parallel to the events that smashed the League of Nations and fear that the whole future of the United Nations may be jeopardized. They recognize the logic of the argument that agression, which they do not condone, must be stopped, but their religious faith and their interpretation of history makes them question whether the methods used will achieve this end or whether they will not, in fact, bring nearer a third world war.

British Friends welcome the work of the Indian Delegate at the United Nations in his efforts to bring about a peaceful conclusion to the conflict between North and South Korea and for his reminder that when India and Pakistan were on the brink of war they drew back and saved their people from bloodshed. They welcome, too, the moves by the six minor powers at the United Nations in steps toward mediation and conciliation. For at all costs they feel that the conflict must be localized and ended as soon as possible.

British Friends feel that the recognition of the Communist Government of China, as the rightful representative of China at the United Nations, might do much to ease the present tension between East and West, and that would contribute greatly toward healing the situation in Korea. Events there urge upon us the necessity for a speedy end to the cold war.

At the Meeting for Sufferings today, deep and careful consideration was given to the Korean dispute and Friends were glad to know that responsible committees were in touch with individual Americans to find out what joint action could be taken. They were also greatly interested in a concern that a visit of encouragement should be paid by one or two British or American Friends to Friends in the Far East, whose dangerous situation was vividly recognized. Our Service Council was encouraged to explore with the AFSC the possibility of such a visit. In all these events, Friends here see a renewed call to prayer and dedication to the service of the Prince of Peace.

CHRISTIAN EDUCATION AND THE FRIENDS ADVANCE

Following the sessions of the various Boards of the Five Years Meeting in April, the Board on Christian Education published a pamphlet entitled, *The Sunday School Advance*. This is available to all Meetings and already has been sent to pastors and workers of several Yearly Meetings. If your Meeting did not receive a copy, write to the Central Offices, 101 South 8th Street, Richmond, Indiana, for one.

This Board has prepared a five year's program of Advance, and offers definite suggestions and guidance for every Christian Education Committee across the country. We recognize the fact that no Advance can be effective unless the Christian Education Committees catch the vision of increased vitality in our schools, and greater dedication to our task on the part of leaders. For that reason we are indebted to this Board of the Five Years Meeting for its positive approach to this great task and for the preparation of the pamphlet.

This is not a substitute for the materials and programs already prepared and being promoted by the Christian Education Board, but will stimulate thinking and open new channels for service if Friends will study it and apply it to their local situations. Part One interprets the *Advance* and offers projects for the Committees to undertake. Part Two presents guidance for Meetings, including goals and materials available. The pamphlet is well-written, briefly stated, and attractively printed. We commend the Board on Christian Education for their excellent work in preparing and publishing *The Sunday School Advance*.

HAROLD N. TOLLEFSON, Director

On the Hoosier Circuit

By R. Ernest Lamb

R. Ernest Lamb is traveling under the auspices of the Five Years Meeting. His present address is c/o Isaac Harris, Guilford College, North Carolina.

WESTERN and Indiana Yearly Meetings, with their combined membership of some 26,600, comprise a substantial section of the Five Years Meeting and a connecting link for Friends in the other Yearly Meetings east and west. It has been my privilege to spend some ten or eleven weeks within the bounds of these two Yearly Meetings, ten days of which were assigned to attendance at the annual Board meetings of the Five Years Meeting in Richmond.

Leaving Iowa, following the Pastor's Short Course at Oskaloosa, I went directly to Kenosha, Wisconsin, where arrangements had been made in advance to procure an auto at the factory. Traveling with a car has, I find, some decided advantages as compared with lugging suitcases and other paraphernalia on and off trains and buses. I assumed the new car might from its color have been described as a bluebird, or from its speed as a flying saucer. Disconcertingly, a young Friend in Kokomo referred to it as an inverted bath tub!

The recent months have been greatly enriched by the unfolding beauty of spring. Bare branches in orchard and forest have been transformed with blossom and foliage. Flowers in profusion seemed to spring up along the wayside everywhere to the delight of travelers. The time of singing of birds had come. Humbler frogs, in their marshy terrain, added their quota to the chorus of praise that nature produces in the springtime.

Entering Western Yearly Meeting from the north, my first Sunday was spent in Illinois where I attended the meeting at South Chicago in the morning and met with Friends that evening at Watseka. Western Churchmen, the official title of the Men's organization of Western Yearly Meeting, met in their annual session in Indianapolis on March 21, to which a cordial invitation to participate had been extended me. Visitation followed to the Meetings at Sugar Plain, Vermillion Grove (Ministers and Workers Conference), Georgetown, Hopewell, Ridge Farm, and Pleasant Grove, the latter five being in Illinois. Crossing the swollen Wabash river my itinerary led me to the Friends of Sandcreek and Azalia where my son-in-law Keith Hall was born.

Heading northward, I next enjoyed the fellowship of Westfield Quarterly Meeting, held at Sheridan. Palm Sunday morning was spent with Friends at Plainfield, headquarters for the Yearly Meeting sessions, and an evening service at Hemlock. A three day pre-Easter service at Second Friends, Indianapolis, gave opportunity to become somewhat acquainted with Friends in that active center. On the evening of Good Friday, I met with the group at Center in Fairfield Quarter.

Visits on Easter Sunday were divided between Danville and Mooresville, followed by a busy week with opened doors for service at Hortonville, Carmel, Kokomo, New London Quarterly Meeting at Russiaville, and West Middletown where the Western Churchmen of that area met for a dinner meeting. My closing contact in Western Yearly Meeting was at Noblesville on April 16.

Having met with Friends in Dublin, Ireland, on October 23, it was quite appropriate that I should meet with Friends in Dublin, Indiana, on April 23, just six months later. Both occasions leave very pleasant memories.

Following the Board meetings at Richmond, I traveled up through Michigan to attend Traverse City Quarterly Meeting at Long Lake and get acquainted with Friends in that northern section of Indiana Yearly Meeting. Two meetings were held in Traverse City during that visit. Spring comes later in that territory and so I missed the cherry blossoms that annually make a conspicuous contribution to Michigan's beauty. Further south in Michigan I attended Quarterly Meeting at Penn near Cassopolis, an old-time center of Quaker activity.

Traveling southeast, my next stop was in St. Marys, Ohio, famous for its blanket industry, where Quarterly Meeting was held. I was thus able to attend three Quarterly Meetings all held in the same week—somewhat of a record. Spencerville and Van Wert, the places visited Sunday morning and evening, completed my sojourn in Ohio. Crossing the State line to Indiana, I enjoyed contact with the Meetings at Portland and Pennville, prior to five days in Marion. On a Wednesday evening I met with Friends in South Marion, and on Thursday, Friday, and Sunday, shared in a Preaching Mission at the First Friends Church which included a Mother's Day breakfast at the church arranged by their sons and daughters.

The next stopping places for service were Little Ridge, Bethel, Amboy, and Jonesboro. Winchester Quarterly Meeting was held at Muncie on May 20 and I had the privilege of staying over and worshiping with the local congregation next day. I also had an opportunity to give a short message over the radio on the Muncie local station. That evening I spent with the Friends at Anderson. Starting at the western end on Highway 40, I spent a pleasant week visiting the Meetings at Greensfield, Spiceland, Knightstown, Mooreland and Nettle Creek, where Dublin Quarterly Meeting convened. The closing Sunday of my stay in Indiana was shared with New Castle and Centerville.

If space had afforded, I should like to have listed the names of pastors visited in these forty-eight or fifty Meetings, as also the names of the many other Friends who so lovingly provided hospitality. The "Tie that binds in Christian love" has lost none of its charm or potency.

Much credit for the progress evidenced in many places in Western and Indiana is due to the superintendents who serve so acceptably this large field. Because of the proximity of the fields, with the natural interchange of workers, Friends in this area are specially favored in having Glenn Reece and John Compton promoting harmoniously and in a fine spirit of cooperation, the best interests of the entire body. A proposal by Western Yearly Meeting to share financially in an enlarged camp at Quaker Haven is another evidence of the close tie that binds the two bodies together.

Two institutions visited are worthy of special mention. First was White's Institute near Wabash where nearly two hundred boys and girls, largely from under-privileged homes, receive training under constructive Christian influence. Friends in Indiana are just completing a residence on the grounds to be occupied by a Pastor-Counselor who will give special care to the spiritual needs of the group.

Quaker Hill, adjoining Richmond, where multiple activities are carried on throughout the year, was visited. Gracious hospitality, excellent cuisine, and moderate charges make Quaker Hill in its setting of lofty trees and ample grounds, an ideal spot for committee and conference, or for those who, like the writer, found a few days now and then to relax and rest.

An unmistakable concern to Advance with Christ, as envisioned for the com-

(Continued on page 238)

RED CROSS DENOUNCES ATOMIC PREPARATIONS

As reported on the front page of the *New York Times* recently, the International Committee of the Red Cross, meeting in Geneva the preceding day, officially asked the United States, the Soviet Union, and the other sixty governments which signed the Geneva Convention on the Rules of War immediately to take "all steps to reach agreement on the prohibition of atomic weapons." The Red Cross declared that "the foundation on which its mission is based will disappear" if this is not done.

Abolish atomic weapons or you may as well get rid of the Red Cross, is the effect of an unusually strong declaration which includes the following: "The mere assumption that atomic weapons may be used, *for whatever reason,* is enough to make illusory any attempt to protect non-combatants . . . law, written or unwritten, is powerless when confronted with the total destruction which the use of this arm implies."

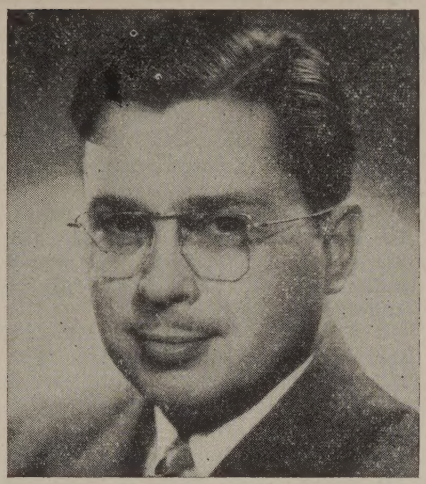
The special *New York Times* reporter sending the dispatch from Geneva adds that this intervention by the I. R. C. "is expected to have a profound effect throughout Europe. It expresses from a source unimpeachably non-Communist, a source whose status actually defies the word "neutral," the concern and dread felt in Europe at the present United States policy of being prepared for atomic war. That such preparations are motivated by fear of attack or distrust of Russian intentions simply fails to impress most Europeans of whatever political hue."

A spokesman for the United States State Department has already undertaken to build a justification for evading the Red Cross challenge by repeating that Russia alone is responsible for the failure to reach an agreement on atomic weapons. The vast majority of scientists and other informed students now agree that by repeatedly hanging on from the beginning to the Baruch plan or nothing, as well as for other reasons, the United States must bear its share of the blame.

We urge that FOR members immediately write to President Truman, calling attention to the Red Cross statement and suggesting that now is the opportunity for the United States to take the initiative and give leadership by putting into effect the proposal made by the Quakers and supported by many scientists to suspend the production of atomic weapons and to put existing installations and stockpiles under United Nations seal pending negotiations for an agreement with other nations.

A. J. Muste

LEONARD HALL TO FIVE YEARS MEETING POST



Leonard R. Hall has been called by the Board on Christian Education of the Five Years Meeting to serve as its Administrative Secretary and Editor of Adult Publications. He will move with his wife and two children to Richmond, Indiana, and assume his new responsibilities near August 15.

He has been active in pastoral service for the past eleven years, having served pastorates at Earlham, Iowa; Farmington, New York; and New Castle, Indiana. Leonard was reared in Iowa Yearly Meeting and graduated from William Penn College. He received a B.D. degree from the Colegate-Rochester Divinity School in 1945, majoring in the field of New Testament.

During the past four years Leonard has been a member of the Board on Christian Education representing the interests of Indiana Yearly Meeting, especially the young Friends. During his period of service on the Board he has been close to the detailed activity of the Board as a member of the Youth Department and of the important Editorial Committee.

This close association with the work of Christian education and his interest in Bible study and writing are desirable qualifications for the work he is now undertaking. A generally wide acquaintance among Friends and his experience in three Yearly Meetings gives him a knowledge of the needs and interests of the Five Years Meeting. The practical experience of successfully guiding the educational and other activities of local Meetings provides an essential background for this new responsibility.

The Board feels that these general qualifications plus the sincere dedication which Leonard Hall has to Christ and the work of the church lead to a confident expectation that he will give an aggressive and forward looking leadership to this vital Board and its activities. The response already received from responsible and concerned members of various Yearly Meetings indicates a hearty support. Charles F. Thomas who resigned from this position to accept the pastorate of the Guilford College, North Carolina, Meeting moved July 17 to his new work.

INDIANA PASTORS' SHORT COURSE

July 3, found us at Quaker Haven. The presence of God was manifest from the beginning.

Cecelia Shepherd led us in the study of some of the hard sayings of Jesus. She led us to deeper depths and higher heights in our love and devotion to our Master, showing that the presence of the Master, and rest in Him, does not come without effort. The heart life and devotion to God works out in our everyday walk. We can give out only as He gives to us.

Merton Scott showed the failure of the political world and of the arms race to bring peace to a struggling world, and that to maintain war and air bases around the globe is expensive and inadequate. Immediate and total disarmament would spell disaster. Extensive preparations result in fear, distrust, and war. The only possible hope for peace is trust in God and in judicial world government.

In the evening discourses, plans were made to evangelize our own communities by systematized canvassing of the community, and personal interest in those who are not interested. Dr. Hoffman made us hope for a revival in our day. Dr. J. E. Thompson brought us face to face with the realities of the fruit of the Spirit, as found in Galatians. Dr. Harold Kuhn spoke on true Christian ethics as to loving others as ourselves, and that no one can successfully do this without the new birth and baptism of the Holy Spirit. He also showed the utter fallacy of generosity as aiding the destitute without giving them that which will lead them to heaven. He pointed out that generosity (kindness) alone was dangerous both to the individual in need and to the doner. This is true because of the tendency toward laziness, and inward satisfaction, as in those who said, "When saw we thee?" He closed his message with a concern for the unfortunate ones in Germany.

Alva Thomas

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

THE HOME AND ALCOHOL EDUCATION

"From the standpoint of the American family, liquor's most effective advertising *is not by*

Multi-colored, full-page magazine ads,
Newspaper paid advertising,
Radio advertising,
Direct mail appeal,
Drinking scenes in movies, or
References to drinking in movies.

It is by

Parents who use liquor,
Friends of the family who drink,
Companions of youth who get hold of liquor, and
Public opinion endorsement of moderate drinking.

"A family program, of home immunization *against* alcohol propaganda, to be effective —

1. Will seek first to create a happy, normal family life that needs no artificial stimulations to "pep" it up;
2. Will try to maintain Christian standards, ideals, and practices;
3. Will contain practical help for weighing choices and making the right ones;
4. Will provide growing children and youth with factual knowledge about alcohol, its nature, and its effects on body and mind;
5. Will appraise the social and moral implications of the use of alcohol in our modern machine age;
6. Will recognize that social pressures are powerful forces, and that children and youth, and adults too, need to learn to say "no, thank you," with courtesy and conviction, but without any air of self-righteousness;
7. Will join with others in combatting the encroachments of the liquor industry;
8. Will seek to lift the whole family program about "prohibitions" to the plane of voluntary choice for the non-alcoholic way of living." — Condensed from an address before the Pennsylvania School of Alcohol Studies and quoted in *The National Temperance Digest.*

* * * *

CONGRESS INVESTIGATES GAMBLING

The national investigations of gambling with its companions of crooked politics, fixes, bribery, and waste of small people's resources prompts us to give these brief excerpts from "You Can't Win," an article in *The Allied Youth* for June, 1950:

"1. The mathematical probabilities are always against the bettor. Bookmakers know this and take advantage of it; that's one reason bookmakers usually make a lot of money while their customers lose steadily.

2. The odds are inevitably against the dice tosser—even when the dice are honest. That's why the operator of a dice game never throws the dice; he knows better.

3. The roulette operator is ahead of the game before it even starts. With most wheels in current use, the betting is so arranged that the operator will automatically take in more than five per cent of all money bet over a period of time. If the wheel is "fixed," as often happens, the take is far higher.

4. Carnival wheels are almost always "fixed" or dishonest.

5. The numbers racketeers get from 46% to 55% of the money wagered by the public.

6. Most of the tickets for the Irish Sweepstakes sold in the United States are counterfeit.

7. Punch boards pay out less than half of what they take in.

8. You have only one chance in 2,000 of getting any money back in a chain-letter scheme or in a Pyramid Club participation."

* * * *

MORAL PRINCIPLES IN CONTROL OF BEVERAGE ALCOHOL

"Since moral principles directed to the control of beverage alcohol are not easily available in our American society, it may be useful to try to assemble and state certain moral principles that may be applied in this movement that seeks the effective control of beverage alcohol.

"Perhaps a start can be made by asking if any moral principles in regard to beverage alcohol exist that are somewhat akin in their operative force to the ancient moral law, "Thou shalt not kill." The explanation here is that certain irremediable and inevitable consequences follow upon commission of the forbidden act. Applying the same type of analysis to the relations of human beings and beverage alcohol, it is possible to enunciate at least three moral principles that are operative in character. Simply put, these may be stated as follows:

(1) He who partakes of beverage alcohol opens the way to arousing his own alcohol-appetite and its inevitable consequences in his own body, personality and social relations.

(2) The society that tolerates and encourages beverage alcohol nurses cultural disintegration and destruction in its bosom.

(3) A culture that frees itself from beverage alcohol opens up more favorable opportunities for human personality and development.

Again we may seek to state certain regulative moral principles as applied to human beings and beverage alcohol. Here, certain ends are clarified and also certain ways of realizing the end. Here, we may take a clue from Immanuel Kants' basic imperatives and state our regulative moral principles as follows;

(1) Base your own conduct in relation to beverage alcohol as if you would will this conduct to be universal among men.

(2) In your relations to beverage alcohol, conduct yourself so that you treat all persons as an end only and never as a means.

(3) If you do not want your neighbor to encourage or assist your child in using beverage alcohol, do not aid his child to obtain it.

If, in these suggested moral principles regarding beverage alcohol, the age-old experience of mankind with strong drink has been truly caught and reflected, then we have here a dynamic reinforcement of an impelling conscience. Conscience against the use of beverage alcohol may now be based upon sound, moral experience of the human race. Conduct in respect to beverage alcohol may be based upon moral grounds. By such steps, more effective control of alcohol as a beverage becomes possible. Conscience is sustained and strengthened by dynamic, moral principles."—Dr. Martin H. Bickham in an article in *The National Temperance Digest,* July, 1950.

* * * *

The above excerpts from *The National Temperance Digest* are presented to illustrate the useful material available in this fine monthly publication. The Public Morals Board of the Five Years Meeting urges the use of this magazine by local meeting committees for information and assistance. The cost is $2.00 per year and can be ordered from The Board of Public Morals, 101 South Eighth Street, Richmond, Indiana.

ON THE HOOSIER CIRCUIT

(Continued from page 236)

ing sessions of the Five Years Meeting, is evident in many of the Meetings visited. Services generally are well attended, especially on Sunday morning. The Church School program ministers to a great company of children, youth, and adults. I am glad to be able to report that there is much that seems very encouraging in the work of Friends on this side of the river.

The Sunday School Lesson

Prepared by Russell E. Rees

For August 6—Elijah, a Courageous Prophet

I Kings 18:30-39

As Moses stands at the head of those who gave significance to the law in Judaism, so Elijah stands at the head of those who gave Israel the prophetic idealism. While Elijah was not one of the writing prophets, he definitely belongs to the stream of religious life and thought which had such important influence in later years.

He is called the Tishbite, who was a sojourner in Gilead, which, it is suggested may mean that he was not a Hebrew. At least he appears without warning in the days of Ahab the weak-willed king under whose rule the nation had fallen into such evil ways. Ahab had married a strong-minded queen, Jezebel, daughter of the king of Sidon. She was a devotee of Baal, and soon instituted his worship widely in the nation. With the worship of Baal came the many evils tolerated or encouraged at his shrines.

It was at this time that Elijah appeared, hitting hard and straight, speaking the truth as he saw it, calling for repentance and return on the part of the nation. In the very best traditions, he did not hold the king in awe but spoke his judgments, even when such judgments condemned the king and the court life. Elijah was a reformer who saw his task to be that of clearing the ground for later seeding.

The followers of paganism are always vicious in resistance to those who would reform society. Religions do not always meet in as dramatic fashion as they did under Elijah's leadership. But religions with different conceptions of the nature and demands of God are always in conflict. The trial on Mount Carmel is an interesting illustration of pagan fanaticism against religious trust and faith. Religion can never be measured by the noise it makes, but by its accomplishments and by its faith. Elijah is an example of serenity in the face of testing experience, while the prophets of Baal show how wrong religion leads to all kinds of excesses.

It was only after the dramatic victory against the prophets of Baal that Elijah was able to start his constructive program, that is, the rebuilding of the Altars to Jehovah. What he was really calling for was the rebirth of reverence for the God of Israel. If one were applying the central theme of this lesson to today's problem I think it would result in a new call to reverence. Is there not need for us to be forthright in calling for a return of certain reverences?

The Quaker insistence upon no separation between the sacred and the secular was not a call to treat everything as secular, but was the opposite, the call to see everything as sacred. It was not an attempt to rebuild a few altars here and there, but an attempt to see all of life as an altar, and every daily affair as worthy of reverence. The intrusion of irreverence into our lives is a sinister thing, beginning with small matters, but often leading us on until we lose the ability to hold anything in a proper spirit of reverence.

Questions:

1. Is there anything which corresponds to Baalism today? What do you think was the real danger of Baalism?

2. Do you see any evidence of the irreverent spirit among us today? Where do you think its greatest threat lies?

For August 13 - Ezra, Interpreter of God's Word

Nehemiah 8:1-4a, 5-6, 8, 10, 18

It has been said that when God makes a man he breaks the mold, or, to put it another way, there are never any two men who are exactly the same. I think it was Emerson who said that if there were two men exactly alike we could dispense with one of them. It is noticeable that the characters who appear in this series are very different. Moses and Samuel are made on different molds, and so are Elijah and Ezra. Leadership consists, not in aping someone else, or in trying to pattern one's behavior on another's plan, but rather it is being able to speak to the need of the time, to say the word that is needed, and to contribute to the advancement and improvement of one's own generation.

Ezra must be seen in his time to be appreciated. The exiles who returned from captivity were badly disillusioned as they came home to Jerusalem. They had glorified the past and put a halo about Palestine. But when they actually returned they found a city in ruins, a citizenry without ambition and without courage, a religious leadership lacking vision, and a deplorable social situation. They needed some one who could speak to their condition. Ezra did that and we must honor him for it.

Dr. Adeney says in his comment on Ezra that there were three parts to the story. First, that Ezra prepared his own heart and spirit by long meditation upon the Law. He was living in Babylon at the time, but he was seeking for an answer to Israel's need. He did not rush out with undigested reforms, but over a long period of time he prepared himself by meditation and prayer, by study and preparation.

The second act in the story is the request to return to Jerusalem to help out in the desperate situation there. If Ezra had been satisfied to end his work in meditation we should never have known his name. He acted in the way in which, by long searching, he had come to believe was God's purpose for him. He returned from Babylon, the place of real ease and comfort, to Jerusalem the place of need.

The third act is the lesson material today. He called the people together, read to them the stirring passages from the Law, in which he himself was so deeply steeped, and gave them the sense, or interpretation of what he had read. This is preaching and is still needed. Much of the Bible is still a diamond in the rough. It needs to be polished and have its high lights brought out, so that men may see its hidden beauty. In this case the people were momentarily inspired, and great reforms were begun. To say that it did not last long, nor accomplish enough, is simply to tell the story of all religious movements.

Religious growth is never accomplished by long, steady progress, it seems, but by leaps and bounds. Periods of enlightenment are followed by periods of darkness and failure. If men could only go on from glory to glory, how great might be his advancement in religious things. But he stumbles and hesitates, he rushes forward and he lags behind.

We must not look upon the time of any one of these ancient leaders as Utopia. They are not oases to which we can return. Our hope is ahead, and not behind. The Kingdom of Heaven is among you, is at hand, or, as Dr. Cadbury says, is within your reach.

Questions:

1. What is the real value of the history of religion? Can a previous situation be recovered? What should Ezra teach us primarily?

2. Why was the revival under Ezra so short-lived? Is it for the same reason that our revivals are of such short significance?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Constitutions of Nations, compiled by Amos J. Peaslee; Rumford Press; three volumes; $22.50 per set.

Here is a compilation for the first time in the English language of the constitutions of more than eighty modern nations, together with the draft constitutions not yet adopted as in Eastern and Western Germany, Israel and India.

A brief outline statement is given of the essential facts as to the form, the rights of the people, and the departments of government in each nation and this is followed by a copy of the constitution of each. Each presentation is replete with bibliography and references to other works. Aside from the separate statements, all of these nations are also presented in the form of charts, or comparative tables.

Here is a set of invaluable resource books with essential information at one's finger tips. This is a monumental work by one who is eminently prepared to edit and compile it.

One of the best commendations of this matchless set is the high qualifications of its compiler and editor. Amos J. Peaslee is secretary general of the International Bar Association, member of the American Council of Learned Societies, former President of the American Branch of the International Law Association, representative of the American Society of International Law at the San Francisco Conference of 1945, associate of the American Commission to Negotiate Peace at Versailles in 1919. He is also an author of note in his field.

This is not a set for scholars only, it is prepared in simple, readable style that high school students could use in their courses. The set would be a good permanent addition to any home, school, or college.

War Politics and Insanity, by C. S. Bleumel, M.D.; The World Press Inc.; pp. 100; price $2.

Here are very interesting comments of a practicing psychiarist on War and Politics with particular reference to the qualities of men who become politicians. These are at times rather devastating. One hopes that his generalizations may not be true generally. Of special interest to the student of Political Science will be his comments on Democracy and the pattern of Selective Government which is set forth to remedy the faults of Democracy.

This reviewer has little confidence in his scientific Government proposal, but always it is interesting.

William Merton Scott

POETRY CONTRIBUTORS

Leona Bolt Martin—409 West Sycamore, Kokomo, Indiana.

Dorothy Mumford Williams — 147 Ridge Street, Glens Falls, New York.

Not in that he leaves something behind him, but in that he works and enjoys and stirs others to work and enjoyment, does man's importance lie.

Thomas Carlyle

..Correspondence..

IN APPRECIATION

Editor, The American Friend:

I write again to commend the high Christian tone of The American Friend. This time it is the editorial on page 178, issue of June 8.

Joseph M. Davis

New Vienna, Ohio

ON THE DEATH OF LESLIE SHAFFER

Editor: The American Friend:

California Yearly Meeting of the Society of Friends in session in Whittier, California, June 19-25, was greatly shocked by a telegram announcing the going of Leslie D. Shaffer. Leslie Shaffer, who was one of the outstanding younger Quaker men of this generation, has been widely used in many positions of Yearly Meeting service and also in the wider service of the Friends World Committee for Consultation, serving as secretary of the world's section with offices in London, Paris, and Philadelphia.

Thus, in a very definite sense, he became a representative of all Friends as "an apostle of good will" in many parts of the world. We, as a Yearly Meeting, thus desire to express our love and sympathy to all who may feel this our great loss.

On behalf of California Yearly Meeting,

Blaine G. Bronner, Clerk

MAGIC

As I am working round the house,
Performing each familiar chore,
My thoughts go rhyming far away
To scenes and fancies known before.

The little Prince, a captive, rode
His magic carpet far, at times;
And I, though fettered, wander free
When borne by just these little rhymes.

Leona Bolt Martin

UNFINISHED TASKS

The day has been too short for all
I want to do and say;
But I must put my work aside
And wait another day.

Though life may prove too short, with things
Undone, I shall not sorrow;
But when the light of life burns low,
Await that great tomorrow.

Leona Bolt Martin

DESERTED HOME

The magic of all lonely things
Lives in this house where no voice sings,
In honeysuckle straggling tall,
Blue morning-glories like a shawl
Over the grass, in sagging sill
Where hobo sun dares trespass still
With time and leaf, a cricket lost
From silver surrealism of frost,
And all the wild imaginings
Of ears tuned there for louder things.

In after years the boy of seven
Shall seek a house like quiet haven
In hollyhocks, roof-high with seed
For mouse and bird to winter feed,
Where long forgotten pathways wind,
Sunny, through underbrush of mind.

Dorothy Mumford Williams

Friendly Life — Far and Near

Friends of Samuel Haworth will be glad to hear of his slow improvement after a series of physical afflictions. Evelyn Haworth reports that he is bedfast, having little company, but gradually regaining strength. His address is Friendly Road, Guilford College, N. C.

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Cora Mattison, formerly an English teacher at William Penn College, and Recording Clerk of the Five Years Meeting, is now making her home in California with her sister, Eva Mattison Lowe in Pacific Grove. She completed forty-one years of teaching at Penn.

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The scholarship committee of William Penn College has announced that foreign scholarships have been awarded to the following persons: Eneida Avila from Panama, Kikue Uehara from Hawaii, Abdulah Lutfiyya from Palestine, Allen Jacobs from Jamaica, and May Mansur from Palestine.

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Lewis and Lois Hoskins were recent visitors in Richmond, Indiana, as a part of their longer itinerary of visitation. As the new Executive Secretary of the American Friends Service Committee he met with the regional committee and spoke at the West Richmond Friends Forum.

* * * *

Allen Jacobs from Jamaica recently arrived on the campus of William Penn College to continue his education. His distinguishing height of 6'3", his clear baritone voice, and beaming Christian character have already won many new friends for him. He was active in church work on the mission field.

* * * *

The American Friends Service Committee has a series of five coast-to-coast broadcasts on the University of Chicago Round Table, exploring new perspectives on United States foreign policy and the way to world peace through reliance on moral leadership rather than threats of force. The broadcasts will be carried by NBC stations on Sundays, July 23 through August 6, at 12:30 P. M., Central Daylight Time.

* * * *

Dr. Inazo Nitobe, educator and secretary of the League of Nations, and at one time a member of Baltimore Monthly Meeting (Homewood), Baltimore, is one of eighteen famous Japanese men and women to be commemorated by the issuing of a series of stamps by the Japanese Post Office, according to Benjamin H. Branch of Miami Monthly Meeting, Florida.

* * * *

Near September 1, Wilbur and Lois Kamp and family will move to Winchester, Indiana, where Wilbur will serve as pastor of the Friends Meeting. They have been serving at Farmington in New York Yearly Meeting.

* * * *

Wendell and Gudrun Williams will direct the Friends Work Camp in Kingston, Jamaica, this summer. Wendell Williams is associated with the department of Social Studies in Earlham College and Gudrun Williams is office secretary to the Richmond Regional Office of the American Friends Service Committee.

* * * *

Lindley Best, together with his wife and son, is moving to Friendsville, Tennessee, where he will serve as principal of Friendsville Academy for the coming year. Lindley Best is an alumnus of the Academy, a former member of the Board of Trustees, and a successful teacher in the public schools of Blount County. Every one who knows him feels that his experience, his love of school work, and his desire to serve will mean much for the success of the school this year.

* * * *

The appointment of George H. Moore of Los Angeles as director of public relations at William Penn College has been announced. He is a graduate of Adrian College, Adrian, Michigan, and holds a master's degree from the University of Oregon. He also has additional graduate work in the University of Southern California. For a field study, he has made a survey of the public relations program of ten church-related colleges in southern California. George Moore is a minister of California Yearly Meeting and has been pastor of the Los Angeles First Friends church for three years. Prior to his pastoral duties in California he taught at Pacific College for four years, and served as financial secretary during the last year.

Friendly Fellowship

WINCHESTER, INDIANA — Recently the Men's Brotherhood held a picnic for fathers and sons, when supper was served to thirty-four sons and guests and forty-three regular members. Kenneth Pickering, pastor of the Meeting, gave an inspirational talk on Adventuring and Doing, and Glen Friar, son of Guy Friar, and minister at White Chapel, dismissed the meeting. On July 2, the Winchester choir gave an annual concert at the church.

* * * *

SMYRNA, IOWA—Ackworth Quarterly Meeting enjoyed a meeting for worship, business, and fellowship, May 27-28. Kenneth Eichenberger spoke Saturday morning using the text, "Follow peace with all men, and holiness without which no man shall see God." Sunday morning, Kenneth Eichenberger again brought the message. At the young people's meeting on Sunday afternoon, Marjorie Brightup, student promoter at William Penn College, brought a challenging message.

* * * *

PHOENIX, ARIZONA—A small group of Friends and like-minded persons assembled last November with Robert Vogel of the Fellowship Council, in the home of Grant Fraser in the hope of establishing a Friends Meeting. Organizational plans have been effected whereby the Meeting has been officially accepted by the American Friends Fellowship Council, and will meet regularly at 915 North Fourth Street, through the courtesy of the Jewish Community Council. Meeting for worship will continue through the summer months at 11:00 A. M. A cordial invitation is extended to visitors.

* * * *

WEST BRANCH, IOWA, a Quarterly Meeting Missionary Conference was held at West Branch, Iowa, June 14. Margaret Farlow was guest speaker, giving two inspirational talks, telling of the work in Jamaica and of the future needs and plans. Luncheon was served by the ladies of the local missionary society. Besides this contribution, a program was arranged by the Quarterly Meeting missionary society president, Gladys Branson, consisting of a welcome by the West Branch missionary society president, Mabel Morris; devotions by Taylor Guthrie and Viola Smith. A skit and some solos were presented by the Springdale ladies.

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WILLIAM PENN COLLEGE, OSKALOOSA, IOWA—Enrollment for the first summer session, May 5-July 14, reached 142. The second term is from July 17 to August 18. Courses for summer school

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The Annual Assembly of the American Association of Women Ministers will convene in Iowa Wesleyan College, Mt. Pleasant, Iowa, August 8-11.

are especially for those entering the teaching profession.

Marion Holderith, a senior from Florham Park, New Jersey, recently had three poems selected to be read on a radio program given by Grinnell College. Poems were submitted by college students from all over Iowa and the selections were chosen at the Grinnell Writers Conference.

The appointment of Ise Ruth Plank of Lyons, Kansas, to succeed the late F. C. Stanley as professor of chemistry and physics was announced by President Charles S. Ball. Professor Plank has an A.B. degree from Southwestern College, Winfield, Kansas, and an M.S. from Kansas State College of Manhattan. Additional graduate study has included courses at Northwestern University, the University of California, Kansas State College, and the University of Chicago. She will teach courses in beginning and advanced chemistry, general physics, and a general education course in physical science.

Loraine Steele of Coon Rapids, Iowa, has been appointed as instructor in piano and music theory. She is a graduate of Drake University where she received the bachelor of music degree in 1948, and the master of music in 1949, majoring in piano.

BIRTHS

McCARTNEY—To Donald and Bernice J. McCartney on June 1, a son, Donald H., in Indianapolis, Indiana.

VINCENT — To Mr. and Mrs. Chester Vincent on June 16, a son, Keith Allen, at West Branch, Iowa.

SAGE—To Charles and Martha Jean Wasson Sage a daughter, Vicki Jean, on June 3, at Indianapolis, Indiana.

MARRIAGES

CADBURY-FOSTER — Mary Charlotte Foster, daughter of William and Milicent Foster of Providence, Rhode Island, and Christopher Joel Cadbury, son of Henry and Lydia Cadbury of Cambridge, Massachusetts, after the manner of Friends at the Providence, Rhode Island, meetinghouse.

COOK-FURNAS — On June 17, at Waynesville, Ohio, Sara Corinne Furnas, daughter of Seth E. and Sara Furnas of Waynesville, to Ernest E. Cook, son of Amos and the late Ella Keys Cook of Waynesville. The marriage was under the care of Miami Monthly Meeting.

CRISS-TURNER—Avis Turner, member of Russiaville Meeting, to Ralph Criss of West Middleton Meeting, at the Friends Meetinghouse, with Luther Addington, assisted by William Wagner, officiating.

HOLLOWAY-CUFFEL — Imogene Cuffel, daughter of Curtis P. and Edith Cuffel, to Merrill Holloway in First Friends Church, Indianapolis, on June 11.

LEE-SHAW—Mrs. Dora Shaw to Manford Lee, member of Russiaville Friends Meeting, with Rev. Curtis of the Baptist Church officiating, on June 30, at Russiaville.

MITCHELL-COOK — Cora Mae Cook, member of Russiaville Meeting, to Robert Earl Mitchell of Frankfort, Indiana, on January 15, at Russiaville, Indiana.

MUNSELL - ROBERTS — Naomi Rae Roberts, daughter of Dr. and Mrs. D. Winfred Roberts of Des Moines, Iowa, to Fred Arthur Munsell. son of Mr. and Mrs. Lowell L. Munsell of Des Moines, on June 24, at the home of the bride with Herbert Pettengill, Jr., officiating.

NEWLIN-CARDEN—Hazel Ray Carden, daughter of Charlie and Lizzie Carden, to Lester Charles Newlin, son of Elbert and Inez Newlin, in the Mount Zion Christian Church near Mebane, N. C., on June 24, with Elbert Newlin, father of the groom, officiating, assisted by Wally Snider, pastor of the bride.

SHERK-KELLUM—John R. Kellum, son of Donald R. and Helen T. Kellum, of Indianapolis, to Carole Sherk in Wyomissing, Pa., on June 17.

THOMPSON-NORMAN — Ellen Norman, daughter of Glenna Morris Norman, to Robert Thompson, both of Indianapolis, at Purdue University, Lafayette, Indiana, on June 14.

DEATHS

ELLIS—Margaret Ann Ellis on June 4, at Des Moines, Iowa, aged ninety-five years. She was the daughter of Samuel and Ann Farlow, a native of Randolph County, North Carolina. She was united in marriage with Richard T. Ellis who preceded her in death. She

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FALL TERM, SEPTEMBER 11, 1950

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was a birthright member of Friends and had been an active member of First Friends of Des Moines. Surviving are a sister, Rodema Longworth; four nieces, Iola Allen, Olive Riglin, Marie McPherson and Anna Edworthy; two nephews, William and Sam Farlow, all of Des Moines; and two nieces, Ella Woodcock and Zilpha Miner of Indianola, Iowa.

GREENE—Richard C. Greene on May 13, at the home of his son, C. H. Greene, Wilmington, Ohio. Since the death of his wife, he made his home with his daughter, Mrs. Russell Jay, Maryville, Missouri, until the last few months. He was an active member of Wilmington Friends Meeting, and had served as clerk and as Sunday school teacher. He had been mayor of Wilmington. Besides the daughter and son, he leaves four grandchildren, and six great grandchildren. Services were conducted by A. Ward Applegate, with burial in Sugar Grove Cemetery in Wilmington.

HOSKINS—Gilbert Hoskins on May 27 at Pleasant Plain, Iowa. He was the son of Harvey and Salome Turner Hoskins, a native of Pleasant Plain. He was united in marriage with Arlene Hadley, who survives him, together with two sons, Harry of Oskaloosa and Harvey of Indian Hills, Colorado; three grandchildren; two sisters, Celia Hadley of Lewiston, Idaho, and Alice Overman of Redmond, Washington; and a brother, Moses, of Pleasant Plain. Leslie McCarger, his pastor, was in charge of the services.

OVERMAN — Donna Lea Overman at Amboy, Indiana, in her sixty-first year. She was the daughter of Charles and Ella Younce McCoy, and was united in marriage with Verne R. Overman. She was a member of the Amboy Friends Meeting. Survivors include the husband, two daughters, LaVonne Green, Kokomo, and Lois Shrock, Amboy; four grandchildren; a sister, Rachel Thessin of Culver; two brothers, Younce McCoy of Indianapolis and Harold McCoy of Mooreland. Services were held in the Friends meetinghouse with Logan Smith and Murray Kenworthy officiating and burial was at Amboy.

RATCLIFF — Thomas W. Ratcliff on June 14, at Russiaville, Indiana. Survivors are Grace Ratcliff, a sister-in-law, Truman Ratcliff and Swain Wadman, nephews. Services were held at the home of Grace Ratcliff, with William Wagner, pastor, in charge.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October. First Day School at 10:00 a.m., Clerk, James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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